The
UNITARIAN MONTHLY

No. 165 (Vol. XIV.—6) JUNE. ONE PENNY.

W. E. GLADSTONE on Unitarians.

Writing of Unitarians Mr. GLADSTONE said:

WE should not be hastily led by antagonism of opinion to estimate lightly the influence which a school limited like this in numbers may exercise on the future. For, if they are not rulers, they rule those who are. They belong to the class of thinkers and teachers; and it is from within this circle, always, and even within the large organisations, a narrow one, that go forth the influences which one by one form the minds of men, and in their aggregate determine the course of affairs, the fate of institutions, and the happiness of the human race.

W. E. GLADSTONE, in
Contemporary Review, 1876.

M.B.

Notes and News.

The Editor resumes his ministry at Mottram on June 3rd, but owing to removal difficulties, all correspondence should be addressed for the present to 13, VICTORIA AVENUE, BRIERFIELD, Lancashire. He begins residence at Mottram some time in June.

It is satisfactory to note that our Union for Social Service now openly acknowledges its Unitarian connection by its change of name from "The National Conference Union for Social Service," to "The Union for Social Service of members of Unitarian, Free Christian and Kindred Churches."

This Union has just issued a pamphlet of 32 pages, price 2d., entitled "The Churches and Social Problems," consisting of 12 chapters, being a syllabus for use in Religious Addresses, Social Problem Circles, Adult Schools, Study Circles, Elder Classes of Sunday Schools, etc., 1s. 3d. per dozen post free, from the Secretary, Rev. H. H. Johnson, B.A., The Orchards, Croft-road, Evesham. It is very informing and suggestive, and should be of great value to senior and adult classes.

The Unitarian Historical Society has issued its first "Transactions," a volume of 100 pages containing some excellent papers under the following heads:—(1) "Work in the Field of Unitarian History," by the Editor (Rev. W. H. Burgess, B.A.); (2) "The Deeds of the Free Christian Church, Horsham," by R. M. Montgomery, K.C.; (3) "An Open Trust"; (4) "The Old Nonconformity at Norton, Derbyshire," by Christopher J. Street, M.A., LL.B.; (5) "Early Records of a Presbyterian Congregation," by John C. Warren, M.A.; (6) "The Old Meeting, Framlingham," by Alfred Amey; besides Reviews, Notes and Queries, List of Members, Annual Report, Rules, etc. A free copy to subscribing members who pay 5s. a year. Essex Hall, London.

A man named Todd speaking to an Adult Class in a Unitarian Sunday School recently declared that it is the motive that is the most important thing in conduct, and said, "If God is as good as his child Todd, there is no reason to fear His judgment."

A Sale of Work, Halliwell Road Unitarian Church, Bolton, realised £147, April 18th; at Nelson, May 5th, £101; South Shore £164.

At the Annual Conversazione of the N. Cheshire Unitarian Sunday School Union at Oldham, April 21st., a resolution of congratulation and good wishes to the Rev. H. E. Dowson, B.A., and Mrs. Dowson, of Gee Cross, was passed concerning the celebration of their golden wedding, and fifty years' service at Gee Cross.

The Jubilee of the Rev. H. E. Dowson, B.A., was celebrated by the East Cheshire Christian Union of Churches at the Memorial Hall, Manchester, April 26th, when an illuminated address in album form was presented to him, and an enlarged photograph portrait, to be hung in the Memorial Hall.

It was reported at the Annual Meeting S.E. Wales Unitarian Society at Merthyr Tydvil, April 30th, that Miss E. Rosalind Lee, of Birmingham, was about to help to carry on Sunday services at two Welsh chapels which have been closed but are being reopened.

The Prime Minister, Mr. Lloyd George, in being presented with the freedom of the City of London, recalled the fact that the first Welshman to receive that honour was Dr. Richard Price. Dr. Price was Unitarian minister at Hackney, and the friend of Joseph Priestley.

Rev. Irvine Lister, Unitarian Minister, Warrington, has been elected member of the Warrington Board of Guardians, and is much eulogised in the local Press for his indefatigable zeal in various public activities in that town.

Anniversary collections have been taken at the Lye, Stourbridge, £15; Astley, £30; Heywood, £54; Mossley £55.

The Rev. T. Arthur Thomas, Unitarian, Llandyssul, has been appointed Chairman of the Cardigan County Council. He is editor of the Welsh Unitarian Monthly Magazine.

Rev. H. E. Dowson, B.A., preached his jubilee celebration sermon at Hyde Chapel, Gee Cross, April 22nd, and before the close of the service he was presented with a beautifully bound illuminated address as a tribute of affection from the congregation and Sunday school.

MINISTERIAL CHANGES: Rev. Arnold H. Lewis, B.D., of Pendleton, has accepted appointment to Waverley Road Church, Small Heath, Birmingham; Rev. A. H. Dolphin has been publicly welcomed to the ministry of the Lewisham Unitarian Church, May 1st; Rev. C. E. Mercer was inducted to the ministry at Kendal, April 29th; Rev. H. B. Hannah, Baptist, of Burnley, is admitted to the Unitarian ministry, by the Advisory Committee of Lancashire and Cheshire; Rev. W. J. Piggott, Blackfriars, concludes his ministry at the end of the summer.

DEATHS: Mrs. J. J. Bowles, South Shore, Blackpool, April 14th; Rev. Douglas Price, M.A., Brisbane, Australia; Capt. C. T. Young, of Highbury Park, London, killed in action, France, April 24th, 26; Mr. Chas. Issacs, J.P., Bournemouth, April 26, 73; Mr. Dauncey, of the Pontypridd Church, April 15th; Mr. John Wm. Crawshaw, Newchurch, interred April 28th; Captain A. T. Greg, of Norcliffe Hall, Styal, Cheshire, killed in aerial action, April 23rd, 22; Captain D. P. Hirsch, of Leeds, killed in action, April 24th; Pte. W. W. Adlam, of Hackney, killed in action, April 4th; 2nd Lieut. Percy R. Winser, of Knutsford, killed in action, April 23rd, 21; Mr. G. G. Ward, Belfast, April 23rd, 56; 2nd Lieut. A. C. Montford, killed in action, May 4th, 22; Flight Sub-Lieut. Holbrook Lance Gaskell, of Wootton, Liverpool, May 2nd; Miss Mabel Addiscott, of Hackney, May 8th; Capt. and Adjt. R. M. Gotch, reported missing, killed in action, July 1st, 1916, 26.

God is Marching On.

("Battle Hymn of the Republic.")

MINE eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of his terrible swift sword,
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps,
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps,
His day is marching on.

I have read a fiery gospel in burnished rows of steel;
As ye deal with my contemners, so with you my grace shall deal;
Let the hero born of woman, crush the serpent with his heel,
Since God is marching on.

He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him, be jubilant my feet,
Our God is marching on.

In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to set men free,
While God is marching on.

—Julia Ward Howe.

This "Battle Hymn," written in 1861, by a Unitarian, became the Anthem for the soldiers of the North in the American Civil War. It was sung recently in St. Paul's Cathedral, London, at the royal service in celebration of the decision of the American Government to join the Allies against Germany.

To Those on War Service.

DEAR BROTHERS AND SISTERS,—Those of you who are away from home on War Service, soldiers, sailors, munition workers, nurses, welfare supervisors, etc., etc.—do not think that you are forgotten. You are scarcely ever absent from the thoughts of those you have left at home. In the prayers at your church and Sunday school you are remembered. We wonder how you are faring, what are your difficulties, trials, and temptations. But we know the stock from which you are sprung and we feel sure that you are facing your lot bravely, fulfilling your duty like heroes, ready to do your utmost and your best to support your people in defence of right and justice and against the despotism of the aggressor.

Yes; it is right against the tyranny of might, and you are putting might on the side of right. That is your ideal—right for all, and it is worth striving for. We can imagine your own attitude in the conditions in which you find yourselves. You are amongst strangers, in contact with all sorts of company. Some of your comrades are of the best and some are of the worst probably. We can see you discouraging vice, disapproving the drinking and the gambling habits you meet with, and setting a clean and straight example that shows that the good influences of your home and church and Sunday School have been of some help to you. Those who are weaker than yourselves you try to make them strong and to keep them straight. You are many of you good Samaritans to your fellows in time of danger. And thus you are doing God's work in your brotherly or sisterly ways.

We thank you for adding to the good name of your own people. You are making possible the brighter and better world that is going to be after the war. Wherever you are, on the battlefield or on the sea; in camp, or hospital, or factory, or farm, God is with you an abiding presence. His power is at your service as a very present help, inspiration, and comfort. And be assured that your friends at home are full of warmest affection for you, their love goes out to you, and you are ever in their prayers. H.B.S.

JULIA WARD HOWE.

Julia Ward Howe, who wrote the "Battle Hymn of the Republic," was born in New York, May 27th, 1819, and died October 16th, 1910, over 91 years of age. She was a life-long Unitarian. She and her husband, Dr. Samuel Gridley Howe, were both members of Theodore Parker's congregation in Boston, and later of the (Unitarian) Church of the Disciples under the ministry of Dr. James Freeman Clarke. A more detailed biographical sketch with portrait appeared in this monthly, December, 1911.

From the Business End.

BY A MELIORIST.

VI.—JOHN BAINES, REFORMER.

THE extraordinary meeting of the Bardsley Street Unitarian Church committee, chronicled in our last chapter, was not extraordinary in any but the technical respect. That the proceedings were enlivened by heated and personal passages; that Tom Dickson was an "obstructive bounder"; that Richard Roberts poured burning scorn on his unhappy head, and shoemaker Diggle enjoyed, as he put it, pounding his hide; that the special business had to be postponed—none of these things was anything but ordinary for a meeting that was not "dull." But let no one blame the chairman. When first appointed Edward Brown made valiant attempts to secure business-like procedure and gentlemanly conduct; but, as several members were not amenable to discipline, he philosophically decided to make the best of a bad job and "muddle through somehow." Hence, he was not the least bit perturbed that the meeting, which became all but a free fight, came to a close without hearing what John Baines had come to say. Nor was that patient old gentleman at all disconcerted at the fruitlessness of his visit, and smilingly acquiesced when the business was adjourned for a week. The meeting, however, was not entirely a waste of time. Fragments of the discussion circulated among the congregation, most of whom heard for the first time about the "Business End," and whose curiosity made it a veritable seven days' wonder. "Ay, it's about time that committee did get to business," was the comment of more than one.

"Funny idea for a church; what's John Baines up to?" queried others. "We shall have to wait and see, I reckon," said one who could see no answer to the riddle. That the interest of the congregation had been stirred was satisfactory to John Baines and those who sympathised with his aims.

The week soon passed and, once more, the chairman faced an expectant committee. This time, though Dickson was surly, and Roberts had a glint of fire in his eye, and Diggle was plainly spoiling for another duel, there was no obstruction. In a few non-committal sentences Brown invited "our venerable friend and fellow-worshipper" to introduce what seemed to him, the chairman, a promising scheme for the advancement and improvement of their life as a congregation.

"I ought to explain, at the outset, Mr. Chairman and gentlemen," John Baines began, "that the real parent of the scheme was our excellent secretary, Mr. William Wallis."

As all eyes turned towards him, poor Wallis reddened and shuffled uneasily, and he was greatly relieved when the speaker regained the attention of the meeting. The old gentleman recounted how, first Wallis, and then his friends, Wilson and Johnson, had deplored the scanty attendance at the services; how he himself had unwittingly surprised them in the heat of one of their talks; and how it came about that he had been requested to confer with the committee on the important consideration of the Business End of their life as a church.

"Now I am not here to talk to you about finance or organisation, important as such matters are," said the speaker; "but about something that should come before them; something deeper, more intimate; something concerning which we Unitarians appear to be distressingly shy or unpardonably ignorant."

On hearing this several members were visibly moved. Dickson flushed unpleasantly; Roberts bent forward eagerly; Diggle frowned; Thompson's lip curled slightly; Anderson's head nodded approvingly; but all eyes were riveted on the old man's face.

"I refer to religion," said John Baines gravely; "and, by religion, I mean, of course, the Christian religion."

Here was a new note and a new tone; at least, on the lips of a layman at "Bardsley Street." Thus surprised, even the chairman betrayed uneasiness.

"I want to be perfectly frank," went on the voice steadily, "and I shall try to be perfectly just. Have the goodness, then, to hear an old man to the end, and, then, let me have the benefit of your own honest reflections. As you know, our first idea was to impress upon members of this committee their obligation to set before the congregation an example of regular attendance at church. That, I hope, will be accepted as a business proposition. A committee-man of a fishing club is generally a keen angler; of a co-operative society, a keen profit-sharer; of a trades union, a keen labour man. A member of a church committee ought surely to be an equally keen churchman. Here, unfortunately, the principle is largely inoperative; and not without reason, mark you. For one thing even those who elect him do not expect a committee-man, as such, to take any interest whatever in the real business of a church."

At this there were signs of impatience, the effect of which was to make John Baines the more earnest.

"Mark," he said, looking straight into the faces of his hearers, "I say the REAL business, and I mean those things with which a church should really busy itself. From what you heard from Mr. Wallis, Mr. Wilson, and myself a week or two ago, you would infer that what we had in view was the improvement of church attendance. I may as well admit that, at first, our hearts were set on that, and we felt your good example would be a considerable help. Subsequently, however, it flashed upon us that church attendance, as an end in itself, was no real end at all; in fact, we felt that we should fail to get that

unless we first of all made sure of something else. We had hit upon the true 'Business End,' and the discovery was disturbing to some of us and illuminating to all. In the light of it we saw why our people attended so badly, why they did not expect you to be keen churchmen, what, in a word, lay behind the weakness and failure of our congregational life. What it was we came up against I have already hinted at. I refer to what I said about the Christian religion. There, without any beating about the bush, is the true 'Business End.' The business of a bakery is to make bread; of a bank, to handle money; of a college, to educate. Every institution has its special activity—its peculiar way of being busy. It almost looks as though the church were the one exception, since it busies itself with all sorts of things save the one thing needful. And in this we Unitarians are perhaps the worst of all defaulters."

Had the speaker been other than John Baines his frank utterance would have met with wrathful protestations; but though his hearers resented his verdict, the respect in which they held him checked their clamour. He saw the effect of his words, but proceeded without hesitation.

"Permit me to remind you of a few things characteristic of Unitarians, not only at 'Bardsley Street,' but elsewhere. As regards moral principle, good conduct, and decent character, I think we compare favourably with people of other denominations. That is generally admitted, even by those who disagree with Unitarian thought. But whilst I rejoice in the character and commonsense of our people, I have to put it to you that these things do not exhaust religion and may be found among people who make no religious profession. If you protest, as I have heard Unitarians assert, that religion is 'to be good and to do good,' my reply is that you have defined what is erroneously called the religion of ethics; you have not defined the religion of Jesus, for which 'Bardsley Street' presumably stands. Whilst I respect the ethical movement I am compelled to say that in trying to run a church in which God is not worshipped, it can never be anything but a failure. Now, I hope I shall not be thought of as censuring my fellow Unitarians when I say that our own want of success as a group of churches arises from the fact that we are almost exclusively ethical and hardly religious at all; such, however, is my honest conviction. Thankfully, I admit the exceptions, but they tend to become more and more exceptional. In this appraisement I do not include our ministers, among whom the merely ethical man is the rare bird. But one swallow does not make a summer, and a solitary religious man, though he be in the pulpit, does not make a **church.** A church is a body of believers, of people who believe in God and the Soul before all else. A Christian church is a fellowship of Christians, of people who believe in Christianity; that is, in the Parenthood and Sovereignty of God, in the infinite and eternal value of every human soul, in the divinity of human nature, in brotherly love, in repentance and faith and high humility; not, mark you, as matters of creed and dogma, but of experience and life. Instead of all this what do we find among our people? Please understand I am blaming no one; I am only stating the facts. Do our people believe in God? Some will admit there must be Something, some Power, some Cause behind the universe. Many, however, have no interest whatever in the question. As to the Soul, the majority, I fear, identify man with his body, and have either the most vague of notions concerning the hereafter, or no ideas at all. As to Christianity, how many of them know anything tangible about it? Then there is worship; do they attend 'Bardsley Street' that they may worship God? How many of them could be described as men and women of prayer? The answers to these questions you know as well as I. And we cannot blame Mr. Benson for these things. Sunday by Sunday the burden of his message is the religion of Jesus. Week after week he calls us to prayer, to communion with God. But he is a voice crying in the wilderness, except when he stresses what we call practical things. When he speaks about piety and devotion and consecration and the joys of divine worship, in short, what is really and truly the 'Business End' of the church, there seems to be some sort of non-conductor in our heads, for his words evoke no response." Noticing indications of impatience, John Baines said: "I have nearly finished; but I want to clinch the matter before I sit down. Mr. H. G. Wells has lately turned theologian; not a very satisfactory or successful one, let me say. He is a poor second to Mr. Campbell's poor first when he threw off his unfortunate 'New Theology.' In his latest effort, however, Mr. Wells has a short passage which, without its context, sets forth what I want to convey to you. He says: 'The difference between the unconverted and the unbeliever and the servant of the true God is this: it is that the latter has experienced a complete turning away from self.' What Mr. Wells has in mind is altruism in purely human affairs; but I want to apply his words literally and to say to you that the 'Business End' of Christian churchmanship is the complete turning away from self, that is, self-sufficiency, to God, as little children turn joyously to a loving mother or father. Now unless and until we at 'Bardsley Street' do this, not in twos and threes, but altogether, we must have poor attendances, and for the clear reason that the real incentive to Christian fellowship in Divine worship will be wanting."

(To be continued.)

Give me a spirit that on this life's rough sea
Loves to have his sails filled with a lusty wind,
Even till his sail-yards tumble, his masts crack,
And his rapt ship runs on her side so low
That she drinks water and her keel ploughs air
There is no danger to a man that knows
What life and death is; there's not any law
Exceeds his knowledge; neither is it lawful
That he should stoop to any other law.

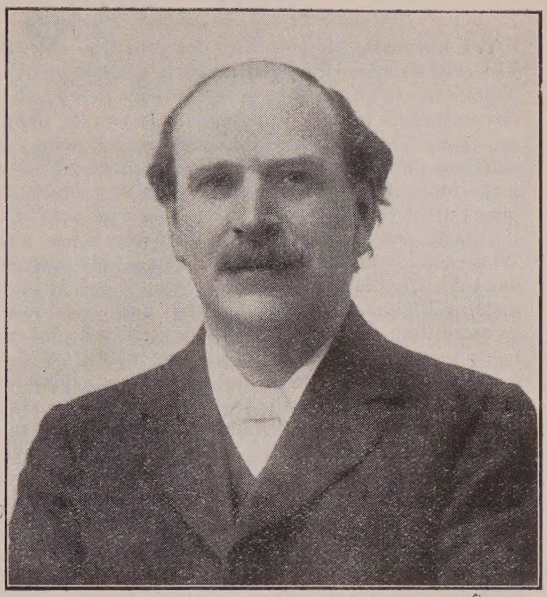
—George Chapman (1559-1634).

Church of the Divine Unity, Newcastle.

THE congregation is the oldest Nonconformist foundation in the Tyneside district. When the Act of Uniformity became law on August 24th, 1662, only one of the six clergy who held benefices in Newcastle conformed. Of the five thus ejected one, William Durant, M.A., who had been incumbent of All Saints' remained in Newcastle. He gathered a congregation about him and was to a large extent immune from persecution. This was due to his marriage into the important Northumberland house of Clavering. Three other Nonconformist ministers, one of whom was Dr. Richard Gilpin, who had been ejected from Greystoke in Cumberland, came into the city. Gilpin was a grand nephew of Bernard Gilpin, "the Apostle of the North," and was a man of ability and influence. Three Nonconformist divines were offered bishoprics on condition that they conformed—Richard Baxter, Edmund Calamy, and Richard Gilpin. The bribe offered to Gilpin was the bishopric of Carlisle, which he honourably refused. Gilpin was a Presbyterian and Durant was an Independent. Their congregations met separately, and two other congregations were in existence in 1672, one ministered to by Henry Leaver, who had been ejected from St. John's, Newcastle, and who after three years' absence returned to the city ; and the other cared for by John Pringle ejected from Eglingham. Bishop Cosin, of Durham, repeatedly urged the Mayor to take proceedings against the conventicles and seditious assemblies. In two declarations of the people caught in the criminal act of "conventicling" occur the names of the four preachers, four past sheriffs, four ex-mayors, one future mayor, some of the aldermen, the town's physician, the town surveyor, about thirty other well-to-do burgesses, in some cases, their wives. "Small wonder" writes Mr. Richard Welford, M.A., J.P., in his History of the Church, "that with so many official and ex-official personages attending conventicles the magistrates had been reluctant to put the laws into execution. In 1693, Henry Leaver died, leaving to the other three ministers the duty of ministering to his flock. Dr. Gilpin and Dr. Pringle later united their congregations, both being Presbyterians. A short time after this, the Presbyterians built the Close Gate Meeting House. Mr. Durant's followers contributed to the cost of the Meeting House and two years after his death, which took place in 1681, they joined the Presbyterians. Wm. Durant was buried in his garden ; his tomb stone is in the vestibule of the present church, and as he was the first to form a congregation in Newcastle, he is traditionally regarded as the founder. Dr. Gilpin died in 1699 : his assistant, Dr. John Pringle, in 1692. Other assistants were William Pell, M.A., 1694-1698. Dr. Timothy Manlove (1698-1699), who came to Newcastle from Mill Hill, Leeds. It was said "Mr. Baxter will never be quite dead while Dr. Manlove, who inherits so much his clear and weighty way of writing, lives." A fourth assistant of Dr. Gilpin was the famous Thomas Bradbury, who came to Newcastle on the death of Timothy Manlove. When Dr. Gilpin died a few months later, Bradbury hoped to be elected chief pastor, but the choice of the congregation fell upon Benjamin Bennet (1700-1726), a scholar, an author, and a man of truly saintly character. Bradbury formed a separate congregation, but it soon failed. He then went to London, where he won a name not only as opponent of the Schism Act, but as the proposer of the resolution at the Salters Hall Conference in 1719 that all ministers present should sign the Church of England Article on the Trinity. The resolution was lost by four votes and hence consequences of vast importance for our churches. Congregations in the West and in Lancashire and and Cheshire adopted the principle of non-subscription, or as it is sometimes expressed "went over to the Unitarians." To Newcastle belongs the honour of having rejected a celebrated Nonconformist supporter of theological tests. During Bennet's ministry a new chapel was built in Hanover Square, but a few days before the date fixed for its opening, Aug. 28th, 1726, he fell ill and

passed away on September 1st. Assistants to Bennet were Nathaniel Fancourt (1712-1719). William Wilson (1719-1752), who assisted in the services when needed. The first senior minister of Hanover Square Chapel was Samuel Lawrence, M.D. (1727-1733), who was followed by Richard Rogerson (1739-1760), under whom the test of membership was "a righteous, sober and godly life." Samuel Lowthion, assistant 1751-1760, sole minister, 1760-1780. Robert Hood, D.D., 1781-1782. William Turner (1782-1841) a great figure in local history and the story of Unitarianism. Related to Mrs. Gaskell, his character is clearly portrayed in "Ruth," as Thurston Benson. He founded in 1785 first Sunday School in the North. Assistants, Edward Prowitt (1797-1802), Joseph McAlister (1837-1841), sole minister 1841-1846. George Harris, a powerful personality and Unitarian missionary, 1846-1859. During his ministry the present Church was opened on April 13th, 1854. Among those present was Mr. Richard Welford, M.A., J.P., our Northern antiquarian, who has written a short history of the Church and is to-day our oldest member. William Newton, 1860-1863; James Christopher Street (1864-1870) the signs of whose missionary zeal still abide in the district; Alfred Payne, 1871-1883; Frank Walters, 1885-1907; Alfred Hall, M.A., 1908—. The history of the laymen connected with the Church is as significant as that of the ministers, and some idea will be formed of greatness of the past from the fact that half the ministers—eight in number—have their names enshrined in the Dictionary of National Biography. Sixty young men are on service, more than half of them being commissioned and non-commissioned officers.

Rev. ALFRED HALL, M.A.



REV. ALFRED HALL was born at Boston, Lincs., in 1873; he is the son of earnest Unitarians and his brother is Rev. W. C. Hall, M.A., of Northampton; he was educated at the Boston Grammar School, where he held the Parry Scholarship. He served an apprenticeship with Messrs. C. and C. Wright, wholesale ironmongers, and in 1893 entered the Home Missionary College, Manchester, as an external student at Owen's College. From 1895-98, he was Tate Scholar, and after taking the degree of Bachelor of Arts in Victoria University in 1896, proceeded to Manchester College, Oxford (1896-1899). He was Hibbert Scholar at Berlin, 1899, and after taking the M.A. of Victoria University, settled as minister of the Octagon Chapel, Norwich (1900-1908). During his ministry the Martineau Memorial Hall was erected. He was Secretary, Eastern Unitarian Union for 7½ years, and served on the last two Norwich School Boards, on the Free Library Committee, and took a part in the public life of the city. In February, 1908, he removed to Newcastle, where he has also had a useful ministry. More than half the present members of the church have joined during his ministry. He is a member of the National Conference Committee, and has been president of the Northumberland and Durham Unitarian Association. In public life he has limited his work to two subjects—Education and Peace. He was the first President of the New castle Branch of the Workers' Educational Association, and has been chairman of the Tyneside Peace and Arbitration Association for over eight years. He has written "The Story of James Martineau," "The Moral Teaching of James Martineau," "Fifty Points in Favour of Unitarianism," and "Jesus and Christianity in the Twentieth Century."

A TRIBUTE TO UNITARIANISM.

A letter which I received some years ago from T. W., in a Devonshire town, contains the following remarks. As the writer has passed onward, I am at liberty to give publicity to them:—"Unitarian literature is and has been of much interest to me for many years and as I grow older, the tendency toward it, as The Truth, is more and more convincing. As I inquired and read, I found that nearly all the clear headed and great minded were of that way of thinking, but I have never talked much about the matter to anyone, simply because I do not come in contact with any who take an interest in such questions. I enjoy the much greater privilege of reading Dr. Channing, and often read one of the essays. . . My parents were of the good old fashioned Puritan stamp. I never believed half they told me, but they laid well and truly within me, the love of Truth." —E.R.H.

How Much Do You Care?

Yes, how much do you care—for your Church? Do you care so much that you make it a strict point of honour to attend worship every Sunday except when circumstances make it impossible? If you do, happy are you, for you know the joys of fellowship in spiritual things, and your soul is not starved by neglect. More than that—you know how very much depends upon you. Not like some people who care little for others and consider mainly themselves, who say: What does it matter? I am only one. My absence cannot make much difference: you know it does make a difference, for you feel that each one counts as more than one, and that if every one who is able to go to worship really did go they would together make up that big crowd whose numbers inspire the minister, and create enthusiasm and joy in the singing, and make everything in the service impressive and uplifting. You have thought seriously about these things, and you can see that if a church becomes half-dead it is just because this one, and that one, and other ones, are careless as to their duty in this matter, and by not taking the trouble to appear in their places, depriving the church of their living presence, rob the church of the life it needs. Their actions speak louder than words, and as if trumpet-tongued declare plainly: We care nothing at all.

Yes, each one counts as more than one for good or ill, because example influences others. It is contagious. This boy, that girl, have a divine claim to the help of the best and the highest influences, and get that help or miss it altogether because mother and father did or did not lead the way. And it makes all the difference to their future between happiness and misery, between a life of honour or disgrace. You men and women who profess to be connected with a church but seldom are seen within its walls: How much do you care for the future of your boys and girls, your own sons and daughters? If you care at all for them you will care very much for the church. You need not be surprised that they are indifferent to higher things if you have shown them how to be so. But if you make it an imperative duty to lead them regularly to the Sunday services you will have much cause for rejoicing in seeing them interested in higher things, and so far protected from the evil allurements of the world that might otherwise drag them down to ruin.

Everything depends on your presence and support. Your presence is itself a great support. If you stayed away and everybody else did the same there would be no congregation at all. And if you stay away others are sure to do the same. When you come, so will others. If you really wish the church to prosper in its work your presence shows it; if you care nothing about it your continual absence indicates that.

But your support means more than your presence. The ability of the church to render the highest service depends also on your pecuniary contributions to its funds. How much do you care? Do you give as much to promote the religious life as you do for lower pleasure? People who spend much in going to theatres, picture-shows, concerts, feasting, and other excitements, and think nothing of it, are often the first to complain if their church asks anything from them. Some of them who quite readily spend shillings weekly on entertainments and luxuries are content to give a penny to the church collection, and consider they are generous if they open their hearts to the extent of giving a silver threepenny-piece. But that threepenny-bit is mostly reserved by such for the anniversary.

How much do you care for that anniversary when it comes? One poor man says: I care five shillings, how much you? The richer man who cares as much will give more, in accord with his greater means. If you are in business you have to attend to it or it will go down. You have to put some capital into it if you expect to get anything out of it. You reckon yourself a member of a church; consequently you are a shareholder in it, and it is your business, and a good investment too in character building, in the making of honest citizens, in the moulding of happy homes, in the development of a noble people and a righteous nation. Do you care for these things?—then you should care greatly for your church. Put first things first, and do not put your religion last.

WHAT IS UNITARIANISM?

WHAT is Unitarianism? It is that form of Christianity which holds that God is one, not a Trinity; which looks upon Jesus Christ as the greatest and holiest of teachers, but not God; man as the child of God, not 'fallen' and totally depraved, but only slowly rising; Salvation as deliverance from sin; heaven and hell, not separate worlds, but what men make of their own lives in this world and the world to come; in no world can men ever go beyond the love and goodness of God; the Bible, the text-book of religion, the records of God's gradual revelation of his truth and will, but human records to be studied with perfect freedom, to distinguish the divine from the human. Unitarans have no formal creed. They urge all to think for themselves and to leave their churches entirely open to the reception of new truth. —Rev. Brooke Herford, D.D.

UNITARIAN ENTHUSIASM.

There have been times when something approaching an evangelical revival has seemed possible. The late Rev. Brooke Herford, Robert Spears, Page Hopps, and others saw the Unitarian Canaan; but Unitarians have been held back by the law of culture. The writer was once at a Unitarian service where there was an evident enthusiasm. It arose in connection with a hymn. Jesus had not been mentioned in the prayers or sermon. The closing hymn was "In the Cross of Christ I glory." The congregation entered into the opportunity of showing loyalty to the Master in a remarkable way. Who will succeed in arousing this mighty force for the Kingdom of God?

—H.W.

What is God?

By Rev. WILLIAM C. HALL, M.A.

BELIEVING that God is, the thought comes to us of what God is. It is here that our belief splits itself into what we call our "beliefs," our opinions that God is this and that, such and such. This is where religious experience develops a theology, where the spirit tries to express its conviction of God in terms of mind, and where what we call religious difficulties begin. The great religious difficulty is to find a term that satisfactorily represents the feeling—for it is a feeling rather than a thought—which we have of God. We feel God, and according to the intensity of our feeling is the difficulty of finding a word that will satisfactorily describe Him. But we use certain convenient descriptions, as that He is a Father, until something happens in us or in the world, which seems to tell us that they are inaccurate or inadequate. What then are we to do? We are to examine these descriptions as we have not done before. We are to see whether we have limited our idea of God's Fatherhood to that of a merely indulgent human fatherliness, forgetting the authority of His parenthood, and whether we have limited the idea of His goodness to that of human benevolence, forgetting that the Absolute Goodness may not always appear kind but may sometimes severely and painfully discipline. Our larger view of God will take in the wrath of the Almighty as well as the love of the Father, the power of His strict and unswerving righteousness as well as the grace of his gentleness. This larger view of God we have when, doubting a few of our conceptions of God, we come back to our primal consciousness of Him, to the spiritual experience in which we first heard the declaration, "God is." It was a conviction of His greatness. We have to remember that the Father is still the Almighty; and if we have learnt that the Almighty is loving, we have to recollect that the God who holds us over His heart, to make us good and to comfort us, is infinite in His power. We can never say that God is little, dwarfed to the measure of our finite and uncertain minds, and that the tangle of the world's affairs is evidence of His impotence. Our thought of Him, springing from the first intimation of His reality, will bring us to faith that He can see beyond our sight and, with inexhaustible might and perfect love, works out good beyond our thought of good.

A Talk to the Children.

MY DEAR YOUNG FOLKS,—

Did you read my last letter? And did you understand it? If you did, then you will agree with me that the Great Power which causes us to grow, which gives us all such wonderful bodies, and minds to think, and hearts to love,—that that Great Power is the most wonderful of all things.

We call that Power, God, and Father, because we all come from Him, and because He is the Giver of everything we enjoy. Those names are the best we can find. But there is no name that can fully describe Him. None of us can draw a complete picture of God, because He is more than any of His creatures can tell.

How great and wonderful He is, is far more than any man can say. But I will tell you a few things to help you to understand. Do you think it is a long way to walk a mile? Do you imagine it is a great distance to ride a hundred miles in a railway train? But God made this world, the earth on which we live, and if a railway train could travel all the way round it the journey would be twenty-five thousand (25,000) miles. He made the earth like a round ball, very much the shape of an orange, but a tunnel right through from one side to the other—if such were possible,—would be seven thousand nine-hundred (7,900) miles long. And yet this earth is a little thing. God made the sun to shine on the earth and to give it light and warmth, and to make things live and grow. And do you know how far the sun is from the earth It is ninety-two million nine hundred thousand miles (92,900,000) away. And yet the sun is only one amongst many worlds which God has made. Though it is many times larger than the earth, it is but a little star amongst thousands of other stars, and some of these are thousands of times bigger than our sun,—one of them Canopus, is as big as twenty-two thousand (22,000) suns lumped together, and though light from these stars travels very quickly,—one hundred and eighty-six thousand three hundred and thirty (186,330) miles in a second—while you can count 1, it takes many years for a ray of light to come to us from some of them because they are so very far away. So you see what a big business it is which God has to manage, many worlds bigger than this. Yet He makes the little flower, and the singing bird, and He is making you. Perhaps these facts which I have told you will help you to see how wonderful God is. And God with all this vast business in hand loves you. But I will tell you about that. Your friend

—THE EDITOR.

National Conference Guilds' Union.

(This National Conference is of Unitarian and kindred Churches).

President: Rev. J. M. LLOYD THOMAS. Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham. Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "OUT OF DOORS."

"Summer is coming, summer is coming
I know it, I know it, I know it.
Light again, leaf again, life again, love again."

SO sings Tennyson's "wild little poet" the throstle. And what are you Guild members going to do about it For most of you, indoor meetings have been over for some weeks and will be suspended until next September or later. How do you propose to fill the interval? The usual thing is to do nothing in the way of Guild work; and there is something to be said for letting the ground lie fallow. The new session generally finds us fresh and ready for renewed fellowship in good work and social worship. But it is possible to make the summer break a time of change, which is the best kind of rest. Why suspend the Guild at all? Why not keep the members together throughout the year? But how? By holding a monthly or bi-monthly country ramble. The arrangements necessary would keep your committees alive. Botanical, geological, even archaeological (when historic places were visited) interest could be stimulated and valuable information picked up, especially if the parties included one or two enthusiasts. Trophies of wild bloom or lovely foliage could be won to gladden the hearts and eyes at home. The merry tramp, tramp would stir the blood, clear the eye, and brace up the whole man—and woman. Then there would be the fun of picnicing. A few sandwiches,—they couldn't be many these days, and so wouldn't burden the rambler—and hot tea in a vacuum flask, would make a feast to be relished 'neath the greenwood tree. Singing and chatter and laughter would fill the day with healthy fun and cheer. Best of all, Guild good-fellowship would be maintained; the members would hang together; and no bell would be required to call them up when summer days closed in and winter nights drew near. Our motto is "For God and the Good Life." Happy summer rambles would fulfil that motto to the letter. They would make life good to live, and would bring God, the Giver of all Good Life, very nigh unto us, by bringing us face to face with him in his glorious temple out of doors.

—H.F.S.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

MORE PROPAGANDA.

THE last note in last month's Temperance article repeated the phrase "Keep on keeping on." It was not adopted as a catch-word, but because of the necessity of having to say much in few words. Not only must we keep on, but gain ground in the process of keeping on, for this war with intemperance is both defensive and offensive. The enemy is an alert one, and very powerful withal; one can scarcely escape the inference that he has more than ordinary influence with the Government, his heavy guns are in the House of Lords, he has fighting men in the House of Commons, and he has some weight at the Treasury. Not only so, he is strong in financial resources, the great Insurance Societies and Banks are behind him. Formidable? Yes. Impregnable? No. For we have the future generation, if only we will believe it, if only we will keep on educating it, the future is wtih us. "Give me the children," said a notable Roman Catholic prelate. The Militarists of Europe were wise in their generation in making every male child born in the country a prospective soldier. Shall the children of light be less wise than they Indications are not wanting to prove that the Temperance cause, as a whole, is gaining, a great wave of conviction has flowed over the country that it is an absolute necessity that the sale of drink should be controlled. Public opinion is more sane in that respect than in pre-war times, the argument of circumstances is often more forceful than the argument of words, but they are allies in this warfare with evil. Notwithstanding our success, there is greater need than ever for more propaganda; the enemy is at bay, and there is a lot of fight in him yet. Don't let us relax effort, but rather increase our forces and multiply reserves for the great push. It is coming. The Trade is preparing for it, at the Annual Conference of the Licensed Victuallers' Defence League, on the motion of the president, the conference urged upon the Government the immediate necessity of an increase in the supply of beer and stout as food beverages. Depend upon it, their resistance to Temperance legislation will be maintained with all the before-mentioned resources, and we, the churches who profess antagonism to all evil, must use the mighty influences of religion in its suppression and destruction—Ministers, School Superintendents, Teachers and Band of Hope workers, get right upon this matter, examine the tree, and by its fruits realise its rottenness. The electorate who worship with us must be further enlightened, the outsider must also be influenced, in order that the great reform of our licensing system may be achieved, but above all the rising generation must be educated and held to our side, for they will be the men and women to hold the forts and defences, when victory crowns our work.

—R.N.

The Annual Meetings, Scottish Unitarian Association were held, Ross-street Church, Glasgow, May 4-5. The grant-aided ministers have received a war bonus.

The National Appeal for Food Economy is urgent, and ministers are asked to use their influence from the pulpit to impress its importance upon their hearers.

We would draw the attention of our readers to the programme of Whit-week meetings at Essex Hall, London, as given in our advertisement pages.

At Coalville on Saturday, May 12th, the Unitarians held a special service to welcome fourteen new members into fellowship and as a re-dedication of all the congregation to the service of God. Rev. J. C. Ballantyne, of Nottingham, was the preacher. Membership cards were presented to the new members and to several others who desired to be retrospectively welcomed. The earnestness and devotion of the Coalville Unitarians bodes well for their cause.

The Annual Musical Festival of the N.E. Lancashire U.S.S. Union at Trafalgar-street Church, Burnley, May 12th, was a great success, and drew a large assembly together from the schools and churches of the district.

The Rev. H. Enfield Dowson, B.A., was the preacher at a special service at High Pavement Chapel, Nottingham, to commemorate the late Mr. Richard Enfield, who had filled such a large place in the public life of Nottingham.

The Annual Meeting of the London and District Unitarian Society, May 14th, received very encouraging reports recording considerable revival at Kilburn, Stratford, Deptford, Peckham, and other places.

The Annual Meeting S. Cheshire and District Association was held at Crewe, May 10th, when a lady, Miss Simpson, of Nantwich, was elected president.

THE CHRISTIAN LIFE
—AND—
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Literary matter to be addressed to the Editor; business communications to the Manager.

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National Unitarian Temperance Association.

ANNUAL MEETING, Essex Hall,
JUNE 1st, 1917.

Business 4-30. Public Meeting at 7.

Chairman - **Rev. Dr. J. E. CARPENTER.**

The Sunday School Association, London

The **Anniversary Meetings** of the Association will be held at ESSEX HALL, LONDON, on WHIT-TUESDAY, 29th MAY, 1917.

The Programme of Proceedings will be as follows:

11 a.m. President's Address. Business Meeting for the Reception of the Report and the Election of Officers. All friends welcome.
Followed by a Conference on "The Year's Work with my Class."

2-30 p.m. Public Meeting. Address by Mr. T. M. Chalmers, M.A., Honorary Secretary of the Association, on "Child Religion and the Future Sunday School." To be followed by discussion.

4-30 p.m. Tea in Small Hall.

T. M. CHALMERS, BERTRAM LISTER, } *Hon. Secs.*

"Transactions of the Unitarian Historical Society"
(Now Ready).

CONTENTS: Trust Deeds of the Free Christian Church, Horsham, R. M. Montgomery, K.C.; Records of a Presbyterian Congregation, John C. Warren. M.A.; Nonconformity at Norton, Derbyshire, by C. J. Street, M.A.; The Old Meeting, Framlingham, Alfred Amey: An Open Trust, Reviews, Notes and Queries, &c., &c. Three Plates. 100 pages.

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WHIT-WEEK MEETINGS, 1917.

President: Rev. Dr. CARPENTER.

Tuesday Evening, 29 May.

RELIGIOUS SERVICE

Essex Church, The Mall, Notting Hill Gate, at 7-30 p.m.
Devotional Service: Rev. C. M. Wright, M.A. (Mansfield).

Preacher: Rev. W. H. DRUMMOND, B.A. (London).

Collection in aid of the Funds of the Association.

Wednesday Morning, 30 May.

ANNUAL BUSINESS MEETING.

Essex Hall, Essex Street, Strand, at 11 a.m.
The Report: Election of Officers & Committee; Resolutions and other Business.
The President, Dr. Carpenter, in the Chair.

Wednesday Evening, 30 May.

PUBLIC MEETING.

Essex Hall, Essex Street, Strand, at 7 p.m.
ADDRESSES on '*The Need and the Opportunity for the Reorganization of the Religious Life of the Country.*'
Rev. Dr. Carpenter in the Chair.
SPEAKERS: The Master of Balliol (A. L. Smith, Esq., M.A.), Professor Caroline Spurgeon (University of London), Rev. R. F. Rattray, M A., Ph.D. (Hindley), Rev. Neander Anderton, B.A. (Monton).

Thursday Evening, 31 May.

CONVERSAZIONE.

Essex Hall, Essex Street, Strand, at 8 p.m.
The President will receive from 8 to 8-30.
Tea and Coffee will be served in the Small Hall from 8-30.

Tickets 1/- each, may be had at the Book Room.

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